DOCUMENT RESUME

ED 394 367 HE 028 993

AUTHOR	Ayers, George E., Ed.; Ray, David B., Ed.
TITLE	Service Learning: Listening to Different Voices.
INSTITUTION	College Fund/UNCF, Fairfax, VA.
SPONS AGENCY	Ford Foundation, New York, N.Y.
PUB DATE	[96]
NOTE	46p.
AVAILABLE FROM	The College Fund/UNCF, 8260 Willow Oaks Corporate Dr., P.O. Box 10444, Fairfax, VA 22031-4511 (free).
PUB TYPE	Collected Works - General (020) -- Viewpoints (Opinion/Position Papers, Essays, etc.) (120)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	Advocacy; Black Colleges; *College Role; Colleges; *Community Services; *Curriculum Development; Educational Attitudes; Educational Policy; Higher Education; Partnerships in Education; Program Descriptions; *School Community Relationship; *Service Learning; *Student Participation; Student Responsibility; Universities
IDENTIFIERS	*Community Service; Johnson C Smith University NC; Providence College RI; Rutgers the State University NJ; Stillman College AL

ABSTRACT

This report presents the perspectives of three educators from historically black colleges and universities on the advancement of community service and service-learning in higher education. Each of the essays is introduced by a leader in the service-learning community. They include: (1) "Curriculum Transformation and Service Learning" (Carl H. Marbury, with an introduction by Edgar Beckham), which highlights programs at Rutgers University (New Jersey), Providence College (Rhode Island), and Stillman College (Alabama) designed to overcome obstacles to curriculum transformation; (2) "Student Participation in Community Service and Service Learning" (Rosalyn Jones, with an introduction by Denise Beal), which examines the service-learning component of the core curriculum at Johnson C. Smith University (North Carolina); and (3) "Building Authentic Community Partnerships" (Claudette McFadden, with an introduction by Yolanda Moses), which outlines guidelines for building school-community partnerships in service learning. The common theme throughout is that service-learning requires significant transformations of traditional structures, learning processes, people, and relationships. (MDM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 394 367

Service-Learning

Listening To Different Voices

FORD/UNCF
Community Service Partnership Project
The College Fund/UNCF

PERMISSION TO REPRODUCE AND
DISSEMINATE THIS MATERIAL
HAS BEEN GRANTED BY
The College Fund/UNCF

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it
☐ Minor changes have been made to improve reproduction quality
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

HE028 993

BEST COPY AVAILABLE

SERVICE-LEARNING
Listening to Different Voices

Edited by
George E. Ayers
Ayers & Associates, Inc.
and
David B. Ray
FORD/UNCF

FORD/UNCF Community Service Partnership Project
The College Fund/UNCF

Table of Contents

Preface ..... *David B. Ray* v

I. Curriculum Transformation

Prelude ..... *Edgar Beckham* 3

Curriculum Transformation and Service-Learning ..... *Carl H. Marbury* 7

II. Student Participation

Prelude ..... *Denise Beal* 22

Student Participation in Community Service and Service-Learning ..... *Rosalyn Jones* 26

III. Community Partnerships

Prelude ..... *Yolanda Moses* 36

Building Authentic Community Partnerships ..... *Claudette McFadden* 40

Summary and Conclusions 47

PREFACE

The compelling need to strengthen the service-learning movement in America requires that all voices be heard. It is particularly imperative that the views of historically black colleges and universities (HBCUs), who have a long tradition of advancing community service and service-learning, are recognized. These institutions have an exceptional record for educating persons of whom a significant percentage come from the communities often targeted for community service and service-learning.

HBCUs have enduring commitment to service and community outreach embedded in their mission. This commitment has provided the foundation for a facile transition to the field of service-learning. HBCUs have advanced changes in connecting community service with service-learning, integrating service-learning into the academic curriculum, engendering a service-learning climate on campus, and cultivating authentic partnerships with the community. These efforts have contributed to the evolution of the service-learning movement in America.

This publication, "*Service-Learning: Listening to Different Voices*", presents the perspectives of several distinguished educators who have some reflective and creative notions for advancing the service-learning movement. Their views emerge from an engaging dialogue initiated two years ago among ten HBCUs selected to participate in a Ford Foundation/The College Fund/UNCF Community Service Partnership Project -- a project designed to promote productive partnerships in their surrounding communities and strengthen the role of community service in their academic curriculum.

The publication focuses on three salient areas of service-learning -- curriculum, students, and the community. The authors present many ideas based upon their extensive experiences in an attempt to broaden the dialogue about service-learning and stimulate positive change for advancing the movement. Each of the three areas is introduced by a leader in the service-learning community. These provocative introductions, as you will notice, also contribute to the dialogue. The papers were presented at the Third Semiannual Conference of the FORD/UNCF Community Service Partnership Project.

The perspectives shared in this publication represent a discussion for developing a comprehensive understanding of service-learning and the initiatives required to further the concept. We hope that it will contribute to the ongoing dialogue and actions taken by colleges and universities to strengthen the service-learning movement in America.

David B. Ray
Project Director
FORD/UNCF Community Service
Partnership Project

I. Curriculum Transformation

BEST COPY AVAILABLE

PRELUDE

Restructuring the curriculum into a service-learning mode for an institution provoked many thoughts about how to accomplish this task. During the days that I was a faculty member on a campus, I would have found it an extraordinary challenge to restructure that little piece of the curriculum for which I had responsibility. I thought about one of the courses that I used to teach and realized that the critical issue to address was not how to meet the challenge of restructuring the curriculum, but rather how would you know that you had met the challenge. In other words, what criteria would you use to determine if you had indeed done something worthwhile?

Thinking about this issue, I came to the conclusion that four transformations would be essential for measuring the success of curriculum restructuring intended to advance service-learning. Specifically, a broader definition and perspective of places used in service-learning, a mutual understanding of individual motivations, a renewed teaching style, and a heightened sense of ethics.

Place

The traditional concept of places and how they are defined is the first critical change to address. Service-learning encompasses two components: service and learning. Furthermore, service-learning involves two places - the classroom and the community. Learning takes place in the classroom, the academic site where I am in charge. Service happens in the community, the non-academic site where other activities occur.

These definitions of places and perspectives on their purposes must be altered and expanded in order to support a service-learning mode. The essential transformation which must occur is that I no longer think of my classroom as strictly an academic place. The classroom must also be viewed as a site where community service is conceptualized, defined, and reflected upon as an integral part of the educational process. As a faculty member, I must advocate the concept of service-learning in the classroom as well as assume responsibility for what happens at the location of service.

Alternately, the service site should not be considered just a location for other activities -- it is also a place for learning. As such, managers of the facility are instructors as well, and they must develop a shared sense of responsibility for the learning process. In effect, learning occurs in the classroom as well as in the community, and the leaders in both of these settings are key components in the educational process.

Motivations

An understanding of and mutual respect for individual motivations is the second transformation that must be evident in a successful service-learning program. A common fallacy is that members of any organization have, or should have, the same motivations for reaching set goals. However, enterprises must be understood in terms of diverse motivations.

In service-learning programs, people at the service sites want effective services to be developed and delivered at the site. Students participating in the program have a range of complex and interesting motivations -- doing what is expected of them or undergoing a process of self-identification are just a few examples. Teachers also have various motivations that compel them to be part of the service-learning process. Regardless of what each player's motivations may be, a transformation must occur in which each of the participants -- the teacher, the service site manager, and the student -- reach a mutual understanding of the different motivations within the group.

A secondary issue related to motivations concerns students. One student commented that a service-learning program proved to be an experience to learn about herself. Specifically, she used to represent herself to others based on what others expected her to be -- a motivation that I suggest is based on a sense of oppression. However, she learned to shift her motivation and identify herself based on her own terms -- a motivation of liberation. If motivational transformations are taking place among students in terms of gaining richer resources to define and motivate themselves, both in the classroom and at the service site, then curriculum changes intended to advance the service-learning concept are indeed a success.

Teaching Styles

Faculty members must fully embrace the concept of service-learning and modify their approach to the teaching process. Course work cannot be limited to reading and discussing the required texts, writing papers, and examinations. Instructors must utilize a style which promotes active learning among students and opportunities to learn from each other as well as the community. Community service is not a topic that should just be spoken to in classroom lectures. Faculty must strongly advocate the notion and make service-learning an integral component of individual courses by broadening the base for learning beyond the confines of the academic setting.

The classroom serves as an appropriate place to define and discuss the concept of service. However, faculty also need to engage students in community service projects as part of course requirements. Students should be empowered to assume an active role in the educational process by learning from experiences. Expose students to different people and circumstances, and get them involved in efforts to address community issues or improve situations unique to a selected group. Find ways to relate course materials to community service projects which are being pursued. More importantly, provide students with opportunities to reflect on and share with others their community service experiences.

Ethics

The fourth essential transformation is the recognition among all, particularly professors, that service-learning is a deliberate ethical act. Experiential learning, an experience through which we are to learn, is a phrase often used to describe various activities including service-learning. However, service-learning is a unique experience. A service

experience is intended to improve unfavorable situations or build on good circumstances in addition to providing a learning experience. In effect, the primary objective of service-learning is ethical in nature.

I suspect that many professors are uncomfortable with the identification of service-learning as a worthy deed, thus more emphasis is placed on service. However, a change must take place in which professors recognize the ethical nature of service-learning and consciously integrate the ethical aspect of community service into the classroom environment.

Conclusion

I would encourage faculty members, community members, and students to think about and discuss these four transformations -- broadening the definition of the classroom and service site, reaching a mutual understanding of diverse motivations, integrative teaching styles, and a heightened sense of ethics -- which are critical measures for a service-learning program. Then, based on these measures, develop strategies for restructuring the curriculum to meet the challenge of truly forging a bond between classroom and service site activities.

Edgar Beckham
Program Officer
Program and Culture
The Ford Foundation

"Connected learning calls for actively making relationships between fields, applying knowledge from one context to another and taking seriously students' interest in relating academic learning to the wider world of public issues as well as individual experience and goals."[1]

Curriculum Transformation and Service-learning

Carl H. Marbury
Distinguished University Professor of the Humanities
and Interim Dean
College of Arts and Sciences
Tuskegee University

The college bulletins of many institutions of higher education seem to firmly commit the institutions to service-learning in their mission statements. Institutions make specific references to service in a variety of ways. Tuskegee University, for example, states that "over the past century, various social and historical changes have transformed this institution into a comprehensive multicultural place of learning whose primary purpose is to develop leadership, knowledge and service for a global society."[2] Ostensibly, it appears that education for democracy in this country as the twentieth-century nears an end means education for participation in an increasingly complex and diverse world. In effect, this new concept of education must involve, to use the words of the American Commitments National Panel, "immersion in multiple perspectives ..... coming to know ourselves as we come to know others, by comparison and exchange, through multiple dialogues."[3]

Community service-learning may appear to be just another fad which is temporarily claiming some unnecessary attention in an already heavily burdened curricular reform agenda. The tendency for some to say "here we go again" is indeed very tempting but such an attitude would be most unfortunate and unwise. Service-learning programs, whenever taken seriously and courageously by faculty, is at the heart of a genuine core curriculum. Outstanding service-learning programs tend to offer a model which integrates liberal teaching, experiential learning, critical reflection, community service and citizen education into a pedagogy of freedom and democracy. According to Richard Battistoni, it also offers one of the most effective vehicles for concretely and

---

[1]From the Association of America Colleges, Challenge of Connecting Learning, 1991, p. 19.
[2]The Tuskegee University Bulletin: Undergraduate Programs Bulletin, 1991-1993, p. 9.
[3]Elizabeth K. Minnich, scribe, From Contradictions to Generative Tensions: E Pluribus Unum?" Draft report from the America Commitments National Panel, January, 1994 as quoted in Richard Battistoni, "Service Learning Diversity and the Liberal Arts Curriculum", Liberal Education, Winter, 1995, pp. 30-35.

BEST COPY AVAILABLE

meaningfully engaging issues concerning diversity and democracy in the classrooms and in the larger struggle over the core curriculum.[4]

The first and foremost obstacle to be overcome within an institutional setting is the attainment of an authentic definition of the term service-learning. We cannot do much about a situation if we do not fully understand definitions, meanings and principles involved in the transformation process. Of all the tools for educational transformation, service-learning offers us one of the most unique methods to spark increased student engagement and academic achievement. According to Barry Fenstermacher, service-learning is the creative blending of "service and learning goals in such a way that the two reinforce each other and produce a greater impact than either could produce alone."[5] It is not only community service but also connecting service with traditional classroom instruction and learning. The definition of service-learning is not passive but rather active in nature. Something actually happens to a student engaged in principle-centered service- learning.

What really happens then, when one integrates service opportunities into classroom instruction? The National Youth Leadership Council has noted several poignant classroom learning improvements.[6] Service-learning accomplishes the following:

- builds critical thinking skills,
- enhances academic performance,
- fosters engaged learning,
- promotes active citizenship,
- improves self-esteem and self-concept,
- develops a service consciousness and ethic,
- teaches leadership skills,
- increases a sense of social responsibility, and
- provides career exploration and insight.

Jane Kendall correctly points out that the works of theorists and researchers on human learning - from Piaget to Perry, from Coleman to Kolb, from Dewey to Schon - suggest that we all learn through the combination of thoughts and action, reflection and practice, theory and application.[7] These complementary elements of learning are part of the larger experiential learning cycle. With an understanding of service-learning in this context, it is quite possible for us to overcome the main and foremost obstacle in the way of curriculum transformers.

---

[4]Battistoni, Ibid.
[5]From the NYLC Service-Learning Training Institutes Announcement Bulletin.
[6]Ibid.
[7]Ibid.

Most general education and core curricula programs take aim at providing an integrative focus for students' undergraduate experience, linking seemingly disparate parts of the curriculum into a larger whole. However, in reality, such attempts at forging curriculum connections may function as artificial and superfluous impositions if they are not based on an understanding of the lives of students. The context for students' meaning-making extends well beyond the walls of our classrooms.

Core curricula and general education programs strive to tear down some of the walls between disciplines - barriers that often divide political science and philosophy or sociology and zoology - and open new doors or opportunities in the classroom. However, the even more formidable walls separating students' curriculum experiences from other components of their daily lives are strong countervailing forces to the best of these integrative efforts. Students tend to see connections and ask questions about meaning and value in the curriculum insofar as these intellectual habits or dispositions are encouraged by their involvement outside as well as inside of the classroom.[8]

Institutions of higher learning often make claims for their core curricula which far exceed mastery of fixed content or development of specified skills. Rather, much more ambitious and idealistic goals like training for citizenship, broadening intellectual perspectives, or influencing values and ethical decision-making are often delineated and envisioned. However, the reach of even the most ambitious of courses in an institution's formal curricula is often quite restricted by comparison.

A major challenge to face and obstacle to overcome by the curriculum committee and faculty of a higher learning institution is how the general and core curricula programs, which typically represent thirty to fifty percent of the formal curriculum of most institutions, close the abysmal gap between lofty program aspirations and their limited roles in the formal curriculum. The Association of American Colleges Project Report suggests that one way is to harness the power of co-curricular factors to serve the educational purposes of the curriculum.[9]

Student learning also occurs outside the classroom in residence halls, employment settings, commuter car pools, dining halls, on the athletic field, in extracurricular activities, volunteer community service projects, in the laundry room, and in the hallways. However, all too often, many core and general education programs fail to take into consideration and fail to capitalize on the extraordinary resources for learning which already exist in the varied daily activities of students.[10]

---

[8]This principle is the basis for the Association of American Colleges Project Report entitled: Strong Foundations: Twelve Principles for Effective General Education Programs, 1994.

[9]op. cit., p. 49.

[10]Those studying the impact of college on students such as Feldman and Newcomb (The Impact of College on Students, 1969) and Pascarella and Terenzini (How College Affects Students, 1991) have documented the vast array of influences on students beyond the formal curriculum. Astin (What Matters in College, 1993) specifically highlights the relationship between a number of non-curricular experiences for students and a wide variety of quantitative indices of the success of general education programs. M. Moffatt's ethnography (Coming of Age in New Jersey, 1989) suggests that much of

The integration of the curriculum is often a tremendous obstacle to overcome in many institutions of higher learning. Wherever there is a faculty responsible for the general education program working closely with the staff of student affairs, there is likely to be a rich integration of the curriculum and co-curriculum.[11] Service-learning could be enhanced greatly on many college campuses if more trust, understanding and cooperation existed between student affairs and academic affairs. The departmental division is often too wide to bridge the gap on behalf of the students, who view their college experiences "holistically" rather than "fragmentally." Rather than having a joint mission and agenda for students, these two offices often go their separate ways.

On a college or university campus where faculty view themselves as primarily concerned with the intellectual domain and the student affairs staff members are primarily concerned with the affective and social domains, the two offices may seldom find common ground for jointly discussing and developing a "holistic program" for the students which they serve. Whenever this occurs, and it happens all too often, an institution is not likely to be maximizing real opportunities for service-learning and authentic academic achievement by its students. The tragedy of it all is that mission statements of many institutions often point out that students are expected to take on integrative tasks, and to develop multiple ways of thinking and knowing, but the institutions refuse to put into practice what is often preached by the faculty and staff.

Educational planning and programming which allows students to take the academic enterprise of the classroom into the community is one of the best ways to reinforce teaching and learning. Many students sitting in classrooms today probably are thinking that "what is going on here has little to do with 'real life'." By forging direct and actual connections between the texts of the classroom and the "texts" outside the classroom walls, strong general education and core curriculum programs help students make connections about who they are, what they think, and how they act.[12]

Exemplars of Bridging the Gap

Many institutions are implementing creative strategies to bridge the gap which often characterizes general education programs. Several institutions have faced the challenge forthrightly and are definitely achieving a measure of success.

---

what students learn in colleges or universities comes from sources other than their classroom encounters with faculty and assigned texts.

[11]See L. L. Knefelkamp, et. al (eds.), Applying New Developmental Findings: New Directions for Student Services, 1978.

[12]Other interesting examples of attempts to coordinate out-of-classroom experiences with the curriculum certainly exist including internships, field observations, and community service projects. However, most institutions have barely scratched the surface in the search for ways to extend student learning beyond the walls of the classroom. Examples are often found for a few courses in the curriculum at many institutions, but broader curriculum-wide emphases on integrating out-of-classroom experiences and classroom experiences are indeed rare.

Rutgers University

Two professors, Dr. Benjamin R. Barber and Dr. Richard Battistoni, have led the way in developing academically based service-learning programs. They have thought about, tried out, and published articles about a more effective way of connecting and integrating issues of diversity and democracy within a liberal arts framework.

The former president of Rutgers University, Dr. Edward Bloustein, concerned about divisions and misunderstandings within the campus community, asked the faculty to take a fresh look at the curriculum in this regard. Dr. Bloustein recommended a community service requirement for graduation. As a direct result of his call for action, courses were established which connected service to a curriculum grounded in concepts of democracy, community and diversity. Diversity issues were explored through texts and classroom discussions. But most importantly, these issues were addressed in community service placements where students, themselves from different backgrounds, worked in the larger community of Camden, New Brunswick, and Newark with people from diverse racial, economic and religious backgrounds. A few faculty members at Rutgers took the initiative and now the idea has caught on among an increasing number of faculty members each semester. Curricular transformation often awaits the one, two or three faculty members who are willing to take the initiative. Others are sure to follow, albeit, sometimes reluctantly.

Providence College

In 1993, The Feinstein Institute for Public Service was established at Providence College after the college received a five million dollar grant from a philanthropist named Alan Shawn Feinstein. The general purpose of the grant was to educate a new generation of "caring community leaders." Providence College is seeking to transform its entire curriculum by working to develop a unique and innovative academic program in public and community service integrated into the liberal arts curriculum.

Faculty, staff and students are involved in a common venture at Providence College. They are collectively working towards developing a new interdisciplinary major and minor in public and community service studies. Understanding human diversity is a basic value which begins in the college's mission statement and runs throughout the entire academic curriculum. Students who major or minor in public and community service studies will explore together the historical and social contexts of race, class, and gender in the Americas, particularly in the United States. They will examine questions of multiculturalism and differences as they manifest themselves in the field of human and social services. In addition, community service placements will

reinforce the curricular connections between diversity, democracy and public service.[13]

It is significant to note that as part of the process of laying the foundation for the curricular transformation program, a team of Providence College faculty and students drafted an interesting statement of principles and goals which guide the operation. This was an excellent way to begin the transformation process given the usual resistance to curricular change. The following four principles were carefully drafted and circulated to the entire college community:

- Understanding human diversity results from the exercise of compassionate public service when those who serve also seek to learn from those they serve. A better understanding of diversity is a necessary component of good citizenship.

- Participation citizenship recognizes personal responsibility toward the common good and promotes cooperation in the midst of a competitive culture. Public and community service increase social awareness and civic participation.

- Social justice requires that people pose critical questions concerning the ways in which social, political, and economic institutions affect individuals. Social justice also requires collaboration in a process of social change.

- Human solidarity, according to Pope John Paul II, is "a firm and persevering determination to commit oneself to the common good, that is to say to the good of all and of each individual, because we are all really responsible for all." Public and community service, then, is a means to achieve human solidarity.

Stillman College

Stillman College, one of ten UNCF schools to receive a $200,000 grant from The College Fund/UNCF and the Ford Foundation, undertook a unique and methodical approach to integrating service-learning into the curriculum. The president of Stillman, Dr. Cordell Wynn, is a visionary leader and progressive educator - factors which would help the college move forward in an aggressive manner.

Over a period of time, several strategic steps were taken which fully involved the faculty throughout the process. After a series of working seminars in which there was participation of faculty, staff and community leaders, a proposal was developed to seek funding for the initial establishment of the Stillman College

[13]Battistoni, op. cit., p. 33.

Center for Community Service. This center was to be managed by a very able and highly respected member of the faculty and supported by a strong Faculty Advisory Committee. The advisory committee was composed of key faculty members on the College Curriculum and Educational Planning Committee and received strong support from the President, the Vice President for Academic Affairs, and the Faculty Advisory Committee. With such a strong basis of support, the director of the center was able to begin the slow process of transforming the curriculum vis-à-vis service-learning.

The faculty-led effort to establish an outstanding service-learning center has been the key to the success of such a program. There has to be a leader from within the faculty or better yet, a cadre of faculty, who are vitally interested in such a venture. Developing the first phase of the program was relatively easy as manners in which students might participate and register for academic credit while involved in volunteer services with the Stillman College Community Service Center were discussed and approved. There are four ways in which students may, in consultation and/or cooperation with a faculty member, receive academic credit: 1) through a newly established general education course called the GED 310 Community Service Seminar; 2) through service-learning credit given by a faculty member in connection with the upper level traditional courses; 3) through independent study courses; and 4) through internship programs and practical experience.

The faculty at Stillman College knew that it was necessary for everyone to be patient and restrained during the learning and transitional phase of the program. The so-called "hard part" of the task to be accomplished was lurking in the background. The next task was and still is a creative and imaginative one. The slow, methodical strategy is paying off as the faculty prepares to face the real challenge of integrating service-learning into the traditional course structures so that a number of regular courses will have "integrated" service-learning components.

Obstacles to Curriculum Transformation

The matter of transformation of anything is an active and dynamic process. Regardless of how noble the goal may be or how specific the objectives are, one faces an uphill battle when setting out to transform the curriculum of an institution. The noble goal one wishes to achieve is comparable to climbing a tall mountain which has a series of obstacles to overcome.

The first obstacle is one that tends to overwhelm the average person who sets out to accomplish constructive change. The tendency to maintain the status quo can be debilitating and awesome. The two areas where one receives the greatest resistance to change within a faculty are modifications regarding the core curriculum (or the general education program) and suggestions that there are better ways to teach young people than the methods presently employed by an instructor. Many faculty do not take lightly

any hint or insinuation that they are not already the greatest teacher in the institution. There appears to be an inherent resistance to change but the activist leader who dreams of something better will not be intimidated or discouraged by the "height of mere mountains."

The second obstacle to overcome is the inability of so many intelligent people to truly comprehend the meaning of service-learning in concrete and down-to-earth terminology. This is a difficult barrier to surmount because the terms service-learning and community service are sometimes used interchangeably but they are not synonymous.[14] Community service may be, and often is, a powerful experience for young people. However, community service becomes service-learning when there is a deliberate connection made between service and learning opportunities which are then accompanied by conscious and thoughtfully designed occasions for reflecting on the service experience.

Without a doubt, community service is a powerful tool for the development of young people. It transforms the young person from a passive recipient to an active provider which redefines the perception of young people in the community from a cause of problems to a source of solutions. When combined with formal education inculcated within curricula, service becomes a method of learning or "service-learning." Service-learning is, in actuality, an empowerment tool for teachers. It enables them to employ a variety of effective teaching strategies which emphasize student-centered, interactive, experiential education. Service-learning places curricular concepts in the context of real-life situations and empowers students to analyze, evaluate, and synthesize these concepts through practical problem-solving, often in service to others in the community.[15]

A third obstacle faced by curriculum transformers is that of trying to truly redesign the curriculum. Systemic change is essential and merely revising a course outline or adding a service-learning component to a regular course is not sufficient.[16] Those who take the matter of service-learning seriously realize that a framework of systemic change is needed wherein courses are redesigned, reengineered or re-invented, so to speak.[17] This change process demands a lot of work for all involved and thus tends to become an obstacle to be overcome by those seeking to change and transform even a course, not to speak of a curriculum.

Institutional bureaucracy is the final obstacle to overcome by those trying to transform the curriculum and every institution is different from the other in this regard. There are often many hurdles to jump and varied pitfalls to avoid. The bureaucratic structure is

---

[14]See Standard of Quality for School - Based Service-Learning from the Alliance for Service-Learning in Education Reform, May 1993, p. 4.

[15]Ibid. p. 4.

[16]See Educational Leadership, "What is Systemic Change?" vol. 51, September 1993, p. 18.

[17]The process of thinking in a "reengineering" way is novel and exciting. See James Champy's new book entitled: Reengineering Management, 1995, p. 30ff.

the status quo and it is hard to change directions or innovate in any shape, form or fashion. It is the "catch-22" and countervailing forces within an organization.

Students of organizational behavior recognize that resistance to change and innovation is deeply rooted in individual psychology and group culture.[18] Human beings are profoundly ambivalent about change. We tend to exalt it in principle but oppose it in practice. We often dislike alteration in even our smallest daily routines. Hence, reform of a bureaucracy inevitably involves a double standard: while we bemoan the bureaucracy and advocate change, we usually mean by other people. When institutions are restructured or curricula transformed in some way, we tend to worry about adjusting, about losing status and influence, and even our jobs.

It is to preserve stability that organizations build culture -- a set of strongly embedded assumptions, values and customs which ensure continuity and sustain meaning. This fundamental conservatism in the culture of institutions under girds the bureaucratic ethos and shapes our response to demands for change. As Sarason notes, schools of various kinds, like most organizations, accommodate in ways that require the least modification because "the strength of the status quo - its underlying axioms, its pattern of power relationship, its sense of what seems right, natural and proper - almost automatically rules out options for change.[19] Thus, in many ways, the bureaucracy is the most overwhelming of the four obstacles.

Overcoming Obstacles and Causing Change

Despite the fact that the obstacles discussed here would appear to be overwhelming and debilitating to someone anxious to effectuate change and curriculum transformation for the better, nevertheless, a person of integrity and dedication only sees opportunities and occasions for doing good on the horizon. These are difficult times but they are also challenging and exciting times when college faculty and staff can rise to the occasion and effectuate change to improve teaching and learning on the college or university campus. Service-learning is really about excellence in teaching by faculty and excellence in learning by students.[20]

Those faculty members who believe that they can overcome obstacles and make a difference will be the ones to provide leadership for the constructive transformation of the curriculum as it relates to service-learning. All it takes is for one person to believe that the seemingly impossible can be achieved. If two or three faculty should band themselves together in a covenant of purpose and planning, then there is a likelihood that things will never be the same again. One person or a small group of faculty can cause constructive change in the curriculum if they are undaunted by the inevitable obstacles to be encountered. These faculty members must think, plan and do their

---

[18]See E. Schein, Organizational Culture and Leadership, 1985. See also W. G. Bennis, et. al., The Planning of Change, 1976.

[19]See S. B. Sarason, The Predictable Failure of Educational Reform, 1990.

[20]Cf. J. L. Patterson, Leadership for Tomorrow's Schools, 1993. See also S. L. Jacobson and J. A. Conway (eds.), Education Leadership, 1992.

homework meticulously. They should implement appropriate strategies and take definite steps for informing and gaining the support of their faculty colleagues. Most of all, faculty transformers must be knowledgeable, persevering and persistent in undertaking the process of curriculum revision and transformation within their respective institutions.

In conclusion, it seems cogent to point out several factors to keep in mind if we expect to achieve success in curriculum transformation:

- First and foremost, build a small team of dedicated faculty then the group can develop a plan to reach, inform and win the majority of the curriculum committee and, eventually, the entire faculty.

- Don't be afraid of the possibility of failure. Realize from the outset that mistakes of judgment and errors of process are likely to be made in trying to cause change in the curriculum but this need not lead to failure.

- Ensure that you and those supporting your position are "modeling" and experimenting" with the recommendations being proposed.

- Learn to live with opposition, apathy and indifference which may characterize the response of some faculty to one's efforts to transform the curriculum.

- Find creative ways to communicate with faculty colleagues by developing a series of short concept papers, a newsletter full of helpful information, or some other form of direct communication.

- Master the art of exercising good interpersonal skills while dealing with faculty colleagues.

In truth, all that has been described above is complex, imaginative and artful endeavors. To truly accomplish curriculum transformation so as to successfully integrate service-learning into the academic program, we must measure progress against the actual baseline, which lies in the fact that institutional change is almost always painstaking. Success will require both a high level of motivation and dedicated perseverance by authentic leaders who can maintain a steady focus on the human face of reform and curriculum transformation.

Bibliography

Alliance for Service-Learning in Education Reform, Standards of Quality for School-Based Service-Learning, May, 1993.

Association of American Colleges, The Challenge of Connecting Learning, Washington, D.C.: Association of American Colleges, 1991.

Association of American Colleges, Integrity in the College Curriculum, Washington, D.C.: Association of American Colleges, 1985.

Association of American Colleges, Strong Foundations: Twelve Principles for Effective General Education Programs, Washington, D.C.: Association of American Colleges, 1994.

Astin, A.W. , What Matters in College? San Francisco: Jossey-Bass, 1993.

Battistoni, Richard. "Service-Learning Diversity and The Liberal Arts Curriculum", Liberal Education, Winter, 1995.

Bennis, W. G. et. al. The Planning of Change, New York: Holt, Rinehart and Winston, 1976.

Boyer, E. L. College: The Undergraduate Experience in America. New York: Harper and Row, 1987.

Boyer, E. L. and Levine, A. A Quest for Common Learning. Washington, D. C.: Carnegie Foundation for the Advancement of Teaching, 1981.

Champy, James. Reengineering Management, New York: Harper Collins Publishers, 1995.

Covey, S. R. Principle-Centered Leadership, New York: Simon and Shuster, 1990.

Duignan, P. A. and MacPherson, R. J. S. (eds.), Educative Leadership: A Practical Theory for New Administrators and Managers, London: The Falmer Press, 1992.

Feldman, K. A. and Newcomb, T. M., The Impact of College on Students. San Francisco: Jossey-Bass, 1969.

Gaff, J. G. New Life for the College Curriculum, San Francisco: Jossey-Bass, 1991.

Gamson, Z. E. "Changing the Meaning of Liberal Education." Liberal Education, Nov. - Dec., 1989.

Knefelkamp, L. L., et. al. (eds.), Applying New Developmental Findings, New Directions for Student Services, no. 4., San Francisco: Jossey-Bass, 1978.

Jacobson, S. L. and Conway, J. A. (eds.), Educational Leadership In An Age of Reform, New York: Longman, 1990.

Moffatt, M. Coming of Age in New Jersey. New Brunswick, N. J.: Rutgers University Press, 1989.

Pascarella, E. T. and Terenzini, P. T. How College Affects Students. San Francisco: Josey-Bass, 1991.

Patterson, J. L. Leadership for Tomorrow's Schools. Alexandria, VA: Association for Supervision and Curriculum Development, 1993.

Sarason, S. B. The Predictable Failure of Educational Reform. San Francisco: Jossey-Bass, 1990.

Schmitz, B. Core Curriculum and Cultural Pluralism. Washington, D.C.: Association of American Colleges, 1992.

II. Student Participation

BEST COPY AVAILABLE

Prelude

Integrating service-learning into the academic curriculum requires us to move away from conventional learning processes and implement new concepts. Tensions among students and faculty as well as questions about changes in roles are not uncommon as we create a new context for learning -- a type of experiential learning. At the beginning, there is a gap between knowing and doing but over time, with practice and reflection, confidence is built, skills are gained and the gap between knowing and doing significantly diminishes. This gap can be approached in two manners, which we call dissidence in educational theory. We can either let the situation create anxieties for us or we can use it as an opportunity to learn.

Service-learning blends active with passive learning, specifically community service with academic endeavors. In the classroom setting, students are undergoing a learning process while community service allows students to actively facilitate their own learning. Students are accustomed to being passive learners, as they have experienced twelve years or more of conventional academic learning before reaching the college or university campus. Implementing a service-learning component in the academic arena results in uneasiness for some students because we are asking them to actively share the responsibility for the learning process by, in effect, becoming their own teachers.

We have created a mindset among students that education is about grades, credits, degrees and jobs. With service-learning, we are making them think about the educational process in terms of development. Academic preparation is important but we must also prepare and support students for the service-learning experience. We must build a relationship between course work and student involvement in the community. We need to prepare students to learn in a different way and make it relevant to their interests.

People are motivated to get involved in activities which interest and/or concern them. They stay involved in these activities because they like who they have become through the process -- the way building relationships in the activities has positively impacted them and how the experiences have influenced their thinking about various topics. People like to share who they are and what they are about, what matters to them, and their perspectives.

In terms of service-learning programs, students initially get involved based on interests, which can sometimes be very narrow. In effect, service-learning broadens the definition of service as an altruistic act of self-giving -- the process also presents students with opportunities to learn about themselves as well as others. Service is not just about developing people in the community. It is also a means for developing our students through developing people in the community. Service-learning is, in fact, a reciprocal context of learning. The recipients of services are often labeled as underprivileged due to social, economic or other circumstances. Conversely, students

may be "underprivileged" in other contexts and benefit from the service experience as well. Everyone engaged in the service-learning relationship has resources, skills and insights to share, and all can benefit from the process. As one student shares her service experience at United Cerebral Palsy:

> ...I never experienced working with children with cerebral palsy. So when I first went into this place, I was kind of skeptical. I was nervous and didn't know what to do or how to react. I knew that these people were different than I. So I went into this building and it was like - well, I was amazed. The children were so lovable and they surrounded me and welcomed me with open arms. They were always happy. What bothered me was that most of the children were autistic. And the few that wanted to speak couldn't say the things they wanted to say. So they would constantly pat me to ask my name. I would tell them my name and they would try to say it. It touched me that they couldn't speak and I had to articulate for them. I would have them point it out -- show me what they are talking about...I could relate to them and in doing this community service at UCP, it taught me patience, it taught me how to share, it taught me to love them and how to love...
>
> ...[it's] like a triangle. The point of the triangle is know thyself - from Socrates. At the end of the triangle, when it goes down, it is learn by doing. Then when you move right over to the triangle, it is interacting with people because as long as we live, we have to interact with people. Then when you go back up the triangle, it's know thyself. What I am getting out of this is know thyself.
>
> Gilbert

Experiential learning is a systematic process often referred to as a praxis loop. Each action results in consequences and one evaluates or reflects on those outcomes, which might entail further learning. Motivations are analyzed, feedback from others is assessed, and barriers are considered in the search for validation -- whether it is validation from others or self-validation based on feedback from others. In turn, validation, or the lack thereof, influences one's decision to change or maintain behaviors. If students believe that there are positive outcomes from the service-learning process, they will stay involved in the activities and, thus, broaden their realm of interests and further develop as individuals.

The Greeks claim that your true self, called Damien, is on the back of your neck where you cannot see it. You only get to see your true self through interactions with other people around something that matters to you. Through these interactions, you become much clearer on what matters to you, why it matters, how it matters and how you can act on it. This process is exactly what service-learning accomplishes -- through interactions and reflection, students develop new theories about what works, what doesn't, and what to do next; then they test through further experience. The process is a transformation of knowing and doing. It is a transformation of people.

Reflection is an essential part of a service-learning program. Reflection can be an individual process but it must also be a group process with others engaged in the service activity and recipients of the services. Each person presents unique perspectives on the services and outcomes, and reflection as a group provides participants with an opportunity to learn from others, share their perspectives, perhaps influence others and seek validation in the process. Service-learning is a concept geared toward social change. And social change occurs person by person, as each individual changes behaviors and influences others to do the same. Through these interactions, we also gain a broader perspective on what we are trying to accomplish and different strategies for reaching our goals. In effect, we gain collaborative power which only occurs when others are involved in the whole process.

The concept of service-learning is a praxis loop for all involved -- how we develop service-learning courses, how we institutionalize the idea, how we build the partnerships with the community, and how students participate in the process. Students can only benefit from service-learning experiences. The process bridges the gap between knowing and doing, provides a broader base of judgment and knowledge, and develops civic capabilities among our students. Thus, we must move beyond the traditional academic structure and create new opportunities for students to learn and develop through community service.

Denise Beal
Southern Community
Partners Fellow

Student Participation in Community Service and Service-learning

Rosalyn Jones
Director, Liberal Studies Program
Johnson C. Smith University

In order to achieve the goals of the Liberal Studies Program at Johnson C. Smith University and to meet the university's stated mission, which includes a commitment to community service, students of all races and ethnic groups must be guided toward internal and external wholeness so they can in turn move toward a sense of connection with other human beings. The heart and soul of the service-learning program at Johnson C. Smith University is the interaction between the individual and the community as well as the intermingling of opportunity and commitment to yield service and growth. The result of the service-learning partnership is one of reciprocity and mutual reward. Students become more educated as they seek to meet the needs of the community.

A service-learning component is integrated into the core curriculum at Johnson C. Smith University. This program utilizes academic preparation, service and reflection throughout the curriculum to further develop students. The Service-Learning Advisory Team, which consists of four faculty members and the Service-Learning Coordinator, assumes responsibility for designing the service-learning module for existing core courses. Students enter into the service-learning track as freshman and continue throughout their four years at the university.

As freshman, students are enrolled in an interdisciplinary core course entitled "Identity, Citizen and Self." The goal of the course is to enable students to examine the process of human identity formation in Western and non-Western contexts. The students examine themselves as individuals and as citizens. They explore the processes and factors of identity formation, beginning with those which may have formed their own identities: family, religion, socio-cultural systems, and political and economic systems. Academic studies are based on reading a wide variety of materials, posing questions and analyzing arguments across the disciplines. Using texts such as Things Fall Apart by Chinua Achebe, which reveals how outside forces can destroy a way of life, and Jonathan Livingston Seagull, which reveals how the individual must blend into society or else be considered a radical, students are shown what has systematically happened and why.

The service-learning component of the course serves as a practicum in social responsibility and reflective learning. It uses the community as a primary educational

resource in union with academic study. One community service project utilized in the course involved conducting a community needs assessment survey. The survey was conducted with the support of the community-based project Charlotte Mecklenburg Fighting Back. This local initiative, sponsored by the Robert Woods Johnson Foundation as well as county and city governments, addresses many community issues, including the reduction of alcohol and drug use among community members. Communities are organized into clusters to cooperatively address the issues.

At the beginning of the project, two community members attended the class to explain the program as well as to discuss plans to survey the Wesley Heights neighborhood to assess the needs for this particular neighborhood. The students were introduced to Fighting Back and the organization's role in the assessment activity. Community leaders and students then worked together to develop a survey form. The class concluded with students informally meeting with other members from the community to learn more local issues.

Two additional meetings were held so students and community leaders could review the survey form, discuss strategies for conducting the survey in the community, and compile survey materials. At the second meeting, the rationale for each question on the survey was discussed as well as how responses should be recorded. In order to fully prepare students for conducting the survey, role playing was utilized and the class instructor, community leaders, and students practiced asking questions and recording the responses. Surveying strategies were discussed and final instructions were given regarding the place and time of the survey. Community leaders brought supplies to the third meeting -- identifying t-shirts, badges, plastic bags, survey forms, cover letters, pens, clip boards, and Fighting Back brochures. Students put these into packets in preparation for the upcoming survey.

On the designated Saturday, students met their instructor and two community leaders in the morning and were taken by a Fighting Back van to a local church, which was the central meeting place in the neighborhood. Flyers had already been posted in the neighborhood the previous Thursday alerting residents about the survey. Students met with the community supervisors who would accompany them on the survey as well as police officers who would be patrolling the area during the survey. Each supervisor had four to five students and a defined territory to survey. Live television coverage took place throughout the three hours it took all groups to complete surveys in their assigned areas. Upon completion, everyone met at the church for lunch, supplies were turned in, students filled out de-briefing forms then returned to campus.

At a later date, a copy of the survey results was given to all students and they were instructed to analyze the results for a discussion during the next class. At the following session, community leaders joined the class to discuss survey results with the students. They also discussed potential follow-up activities for the community based on the results. Soon after the survey was completed, the community invited the students to a dinner in appreciation for their work.

This project shows how students can be linked with the community through one effort from which the entire class, as well as the community, can benefit. Following is an excerpt of a reflection written by a student involved in the survey:

> Being involved in the Fighting Back program's assessment survey has really opened my eyes about the traditional black community. I thought there would be a problem with the majority or the people that we surveyed but there wasn't...
>
> I assess that in the Westley Heights neighborhood there was a great need for alcohol and drug prevention programs. The community was also in need of elderly care and a program for the retired...Not everyone in the community is out to cause trouble. Everyone essentially wants to be a part of an even bigger family.
>
> Dawkins

The course "Studies in African-American Culture" examines the artistic, technological, scientific, and literary contributions of people of African origin living in the Americas. A major component of the course is an oral history project. After The Service-Learning Advisory Team reviewed several options, it appeared that a natural extension of the course was an interview in the community. Suggestions were made that students interview older relatives, use an adopt-a-grandparent program, or visit nursing homes to conduct interviews. There was even a suggestion to have students research forgotten historical sites and find ways to commemorate them. The team finally decided to have students conduct interviews at nursing homes identified by the Service-Learning Coordinator as having mainly African-American occupants. The Coordinator assumed responsibility for contacting local nursing homes and enlisting volunteers to participate in the project.

Students developed their questions for the interview in conjunction with the instructor. It was imperative that they were trained for undertaking an oral history project. Students were given information on historical methodologies as well as coached about interpersonal skills essential in the interview process. It was suggested that students purchase tape recorders to capture every detail of the interview so information can be readily reviewed as papers were written.

Inter-generational projects, such as the one utilized in this course, promote shared respect for the different age groups, and understanding and communication among people of all ages. Such programs have the reputation of changing attitudes and creating good feelings between the participants, according to Generations United.

Furthermore, The Museum of the New South encourages faculty members at local institutions to add an oral history component to their classes in order to help the museum collect more information about and further document the lives of elderly African-Americans residing in Charlotte. There still is a wealth of material that has never been recorded which would fill in historical gaps.

Students enrolled in the course "Studies in African-American Culture" also participate in an after-school tutoring program designed for students at risk or students who are at least one year behind academically. The texts used in the class, Long Memory by Mary Berry and James Blassingame and Africana Studies by Mario Azevedo, emphasize the importance of education for African-Americans while giving an historical account of its systematic repression and inequality centered around a racist dominant theory. The academic-experiential partnership in service-learning gives the students an opportunity to serve the community by assisting in the educational development of academically challenged students.

Following is a reflection written by a participant in the program:

> Upon arrival the director greeted us with open arms and a great smile. Most of the children were not there yet, but the ones that were there were quite interesting to observe. When I arrived I wasn't sure what grade level I wanted to work with, so I drifted from one grade to the next until I found the grade that I would enjoy most. I finally chose the fifth grade because I have two sisters that are about on that level so I saw a lot of my sisters in these children. These children are not really bad children - they are just more energized than others. These children are quite intelligent and very aware of what is going on.
>
> Young

This reflection shows that the student reached another level of understanding of children who are considered "at risk." Through her interactions with them, she realized that they have a positive qualities which could not be ignore once someone took the time and effort to become acquainted with them.

Additional courses which fully integrate a service-learning component into the curriculum are offered after the freshman year. The sophomore courses "Studies in Society I" and "Studies in Society II" require students to work directly with community agencies. They develop skills in organizing and cooperatively working with others to address community needs. This phase of the service-learning track is called "meaning and growth in the community." Two courses offered to juniors entitled "Studies in World Culture I" and "Studies in World Culture II", provide students with an

opportunity to participate in internships and practicums -- experiences which will nurture self-direction, commitment, and responsibility. This is considered the "diversity and equity" phase. Finally, during their senior year, students can enroll in the course "Self, Citizen and Planet Earth." This course gives students a chance to demonstrate leadership in creating a community of learners and responsible citizens. The primary focus of the course is commitment and reflective practices.

Each phase of the service-learning track involves a set of courses, (academic preparation), experiential learning (service), and integration and evaluation (reflective). Reflection, the final and, perhaps, most important component, can also be the most confusing and ambiguous aspect of service-learning projects. Reflection should be a natural part of any project. One facet of reflection is the written journal kept by each of the students. This allows the students to reflect honestly without fearing the reaction of their peers. Weekly classroom discussions are another means for students to reflect on, as well as share, their experiences. According to Harry Silcox, "reflection becomes cognitive learning experience after tutoring sessions as students explore such topics as the use of different reading techniques, as they categorize learning disabilities, and discuss reasons for children not being able to read." Silcox believes that all programs should have a cognitive outline for reflection.

There needs to be tangible methods for assessing service-learning programs as well as students participation in specific projects. According to Fleda Mask Jackson, "an evaluation strategy must be designed to provide some basis for comparing outcomes across classrooms and institutions while making judgments regarding the effectiveness of the program based upon insights into the range of factors impinging on the institutions and the classroom." Students at Johnson C. Smith University have participated in a survey offered by the Walt Whitman Center for the Culture and Politics of Democracy at Rutgers University. They completed the questionnaire "Civic Attachments and Public Life" as a pre-test before they engaged in any service activity. Students also take the post-test at the end of the academic year, after participating in several service activities.

Furthermore, students are given an internal evaluation based on the course content and the value of the service-learning projects. Retention data and information on grade point averages are recorded each semester for students enrolled in the relevant courses. The university is committed to recruiting more students the program each year and statistical data is expected to support the theory that the integration of service-learning projects into the curriculum has a positive impact on all who are involved.

Students involved in service-learning projects are recognized at an official university convocation. This type of recognition is highly advised not only to honor those who have served, but also to promote a greater awareness on campus for service-learning projects. The ceremony also provides an opportunity to recognize particularly good service sites and coordinators, as well as community partners.

As institutions implement service-learning programs, there are a few issues to keep in mind. Most importantly, as Silcox indicates:

> "There must be a paradigm shift from youth as problems to youth as resources; from teachers centered classrooms to project/activity centered classrooms: and from schools isolated from the community to schools that are part of the community. The universal concern about the dissolution of communities is a central part of the power of this movement."

In addition, a high level of community and student involvement in each stage of the project, particularly planning, results in significant responses from and rewards for all involved. It is recommended that course content is discussed with the community so input can be provided as to what activity or service would complement the classroom experience.

Furthermore, planning groups should be aware of potential problems and barriers such as liability concerns for students and teachers, planning time with financial support, scheduling problems, transportation -- the logistics of moving students into the community for activities, adequate training for teachers, and administrative support.

"Linking Service and Learning by bonding University and Community" is the motto for the Service-Learning Center at Johnson C. Smith University. Every link in the chain is of vital importance but the students provide the strongest link of all through commitment, dedication and service.

Bibliography

Dawkins, Gleneta "My Reflections on the Community Needs Assessment and Service Learning". Charlotte, ., October, 1994.

Jackson, Fleda Mask. "Evaluation Service Learning." in Rethinking Tradition: Integrating Service with Academic Study on College Campuses. Tamar Kupiec, Ed., Campus Compact, 1993.

Kraft, Richard & Marc Seadner (eds.), Building Community: Service Learning in the Academic Disciplines. Colorado: Campus Compact, 1994.

Mintz, Suzanne and Goodwin Liu. "Service Learning an Overview". Corporation for National and Community Service, 1994.

Scannell, Tess and Angela Roberts. Young and Old Serving Together: Meeting Community Needs through Intergenerational Partnerships. Washington DC: Generations United, 1994.

Silcox, Harry. Design, Leadership and Models: The Changing - Agents of School Service Learning Programs. Philadelphia: Brighton Press, Inc. 1994.

Young, Tamika. "Reflections on Tutoring". Charlotte, N.C., January 31, 1995.

III. Community Partnerships

BEST COPY AVAILABLE

PRELUDE

I would like to put into context five points that I will pose as challenges to all of us as we focus on the opportunity to create authentic community partnerships. The task ahead of us is not easy. Although our institutions of higher learning have a commitment to working with the community, colleges and universities have their own histories, traditions and ways of doing things which are separate from those of the communities with which they interact. Educational institutions are not coincidentally labeled "ivy towers." In fact, about 1,000 year ago, during medieval times, the academy was specifically created to remove people from the community so they could contemplate ideas.

We cannot sustain the notion that colleges and universities are places separated from the rest of the society where specialized learning, thinking and dialogue takes place which furthers the knowledge of the institutions. If we think about the development of the tenure process or such issues as academic freedom, it is evident that many academic matters are linked to the community. Thus, some basic structural changes are required to bridge the gap between the institutions and their communities.

The first challenge is to bring the mission statement alive and make it a realistic, active document. While there is a legacy on all of our campuses, and while we all have mission statements that - at least on paper - talk about what it means to be of service, there are very few institutions which have really operationalized the concept of service. And even if we do define service, who's definition is it? Is it a two-way definition? We need to commit the time, thought and resources to initiating dialogues, developing strategies and implementing plans to bring life to the mission statements.

The second challenge involves redefining our relationships with the community. Once we have determined our plans for community partnerships, we must question if we are prepared to go the extra mile to accomplish our goals. Are we ready to implement significant institutional changes to make the partnerships work? Is the commitment throughout the ranks or is limited to the program directors? Are we committed to engaging in the difficult dialogue?

When I assumed the presidency of City College, I learned that the community was upset with me because the college had not been responsive to the needs of the Harlem community. They didn't know me but since I was the president, their hostility was directed at me. I wasn't aware of the fact that this anger had been building for nearly 20 years so I was criticized when I was reaching out in the community to implement service-learning. We had to work through the anger, the community's perception of the institution, and how we defined our partnership with the community. We created the forum to have the necessary dialogue with the community about what the institution

was capable of providing in terms of services to meet community needs. We compromised and met the community half way so that there was a mutual understanding of our partnership terms.

The third challenge is the need to understand that creating an authentic partnership with the community is an on-going process. Even after a specific project is completed, the community is still connected to us. Thus, it is essential that we have ways to keep the lines of communications open to maintain a true partnership.

The fourth challenge is understanding that "partners" means just that. It doesn't mean an asymmetrical relationship where we have the expertise, know what the community needs and are prepared to serve them appropriately based on our assumptions. We must figure out ways to collaboratively work with our partners since the community also offers expertise in this area. Education takes place in the community and the classroom expert becomes a resource to the community. Alternately, the community comes to the college and becomes the expert in the classroom. Both sides offer meaningful insights and advice, and we must continue to look for ways to make the partnership work by utilizing all expertise in the relationship.

The final challenge is implementing institutional transformations in order to form an authentic partnership with the community. A true commitment from all levels of institutions is essential. The president is a leader and should be as understanding supportive as possible. The transformation must start at the top and it affects faculty, staff and administration as well as the student body.

The institutional message has to be a serious indication that we are committed to the community and, as a result, how we do business as institutions must change. People of the community must be reflected at every level of our colleges. It is essential that they are part of our advisory boards. We need to talk to our vice presidents of finance and management, and ask some vital questions such as: how are we contributing to the economic development of our community? Where are we buying our supplies? Who are the people supplying services for our college? What kind of partnerships do we have for supplies and services? Who are the speakers we bring onto our distinguished campuses? Do we comply when we are called upon to help in the community to provide our expertise or is it again a one-way street?

We must also keep in mind that community partnerships are relationships which could have significant ramifications for colleges and universities. If we approach partnerships in the appropriate manner, we are also making significant contributions to our institutions. These partnerships give us the ability to articulate to our constituencies -- our board, funding sources and others -- what we are doing as institutions that makes us distinctive and we will have people in the community supporting us. The community will be helping our institutions instead of seeing us in a negative light.

The designation of having authentic partnerships with our communities must be earned and if we take the necessary steps to reach that status, we will be better institutions in terms of service-learning. Furthermore, we will have a positive impact on our own institutional advancement. We must face the challenges ahead of us, and develop specific strategies and goals to create true partnerships with our communities.

Dr. Yolanda Moses
President
City College
The University of New York
and
Chair - Advisory Committee
Community Service Partnership Program
Ford Foundation/UNCF

Building Authentic Community Partnerships

Dr. Claudette McFadden
Associate Professor
and
Director of Project Reclaim
Bethune-Cookman College

"The word is not the thing. The map is not the territory." The words of semanticist S.I. Hayakawa are especially relevant as we begin to explore ideas important to the topic "Building Authentic Community Partnerships." No reasonable person will have difficulty seeing the truth of Hayakawa's statement. Logical men and women understand that the word is not the thing and that the map is far from being the actual territory. The relationship between Hayakawa's insightful observation and building authentic community partnerships propels us into a difficult but true reality. We are faced with the reality that labeling a partnership authentic does not necessarily make it authentic.

The purpose of this paper is to examine the concept of building authentic community partnerships. Specifically, the focus is on whether or not the partnerships that institutions form with off-campus agencies and organizations are, in fact, authentic. Indeed, there is little doubt that one of the greatest concerns about initiating and developing partnerships between colleges and community organizations is that of authenticity. Service-learning program directors find themselves quietly reflecting on whether or not their various partnerships are actually authentic. Such reflection then must logically take into consideration Hayakawa's declarations "word is not the thing" and "map is not the territory." These statements are critical assessments for institutions sincerely interested in developing truly authentic community partnerships

Discussions about building authentic community partnerships warrant some examination of the historical roots of service at all of the historically Black colleges and universities (HBCUs) engaged in the process of designing, developing, and implementing service-learning programs and projects. It is important to note that, with few exceptions, HBCUs have an exceptional service legacy. Examination of mission statements provide ample evidence that service and self-giving are fundamentally tied to the very identity of these institutions. And while there are countless examples of student, faculty, and administrator service, it is the more recent record of service and self-giving that calls out for attention.

The present campus-community relationship makes discussions about building authentic community partnerships a challenge for many, uncomfortable for some, and necessary for all. The truth is that with the approach of a new millennium, institution-community relationships for far too many HBCUs are strained and tense. The rise of service-learning to the center of discussions currently taking place in academia demands that these issues are not taken lightly. Although the intentions of colleges and universities are sincere, talking about issues is not always followed by taking the appropriate actions.

The writer is reminded of a panel-forum held on the campus of a certain HBCU five years ago. The goal of the program, entitled "Why Aren't We Family?", was to bring the community and the institution together to discuss the topic and, thereby, improve their relationship. During this discussion, it became painfully obvious that there were two very different realities. One college administrator insisted that a partnership existed by virtue of the college's employment of community residents while community members maintained that there was, in fact, tension between the college and the community. It was quite evident that plans did not lead to actions. The definition of partnership and, indeed, authentic partnerships resided with the respective users of these very words and not in the words themselves. Several people in the audience took the position that the institution was not being aggressive and proactive when it came to addressing community-college issues. For many in the community, discussions about being family did not mean that they were truly a family.

The concept of building authentic community partnerships presupposes the existence of a certain mindset relative to both community organizations and to the very people these agencies serve. Successfully building authentic partnerships requires a sincere desire to forge an alliance with the community. The partnership forming process also necessitates mutual respect among the institution and the community. After all, one cannot be genuine in efforts to build or authenticate the institution-community relationship when there is little or no respect for the community organization or the institution. When mutual respect is present and nurtured, authentic partnerships are not only possible, they are inevitable. In situations where this characteristic is not present, building authentic community partnerships is a concept that, at best, is illusive and ephemeral.

Building authentic community partnerships demands that those so engaged understand that they are involved, first and foremost, in a process. Institutions must view their partners as providers as well as a recipients. The classroom instructor and the community are both, in fact, educators. In authentic community partnerships, the institution sees value and merit in the leaders, personnel, and clients connected with the agency partner. The institution must value the community partner as an equal and recognize that both partners can provide expertise. While the campus environment is one where learning takes place within the confines of four walls, the community environment needs to be seen as a university without walls or a "community academy."

Any discussion about building authentic community partnerships which does not include the perspectives of the community is unforgivably remiss. It is equally inappropriate to identity community needs without community or grassroots input. In short, it is suspect to talk about authentic community partnerships in the absence of partner input. The real question then becomes what constitutes an authentic community partnership from the perspective of the community? From one vantage point, the answer is that it depends on the community partner. Closer examination reveals, however, that several relevant questions need to be asked in the quest for authentic partnerships.

These questions include: what characteristics would a community partner say need to be present in authentic community partnerships? Does authenticity imply on-campus participation, such as partners giving classroom lectures or presentations? Is authenticity tied, in any way, to who reaps what benefits? Are results or outcomes tied to the authenticity of the partnership? Is the perception of authenticity connected to the community partner's "boarding point?" (At what stage in the design and the implementation of the program did any particular agency or organization become a partner?).

It is safe to say that authenticity suggests engagement, at the earliest point, into the assessment of needs followed by the design and development of service-learning courses, activities and evaluations. Authenticity also suggests on-campus visibility which extends beyond being asked to stand in order to be recognized at college or university programs and assemblies. Authentic partnerships utilize the real life experiences of individual partners within actual classroom settings. Authenticity suggest that community partners, as community educators, are called upon to give lectures. Community partners might also serve as co-facilitators for reflection sessions. Furthermore, authentic partnerships explore opportunities for community partners and faculty to collaborate and, subsequently, co-author monographs on issues of interest to faculty which, at the same time, are pertinent to the partners and to the students' actual service-learning experiences.

A spirit of collaboration is a prerequisite for building authentic partnerships within the community. Community-based organizations oftentimes view our institutions as marketplaces of resources which, generally speaking, they have been unable and/or uncomfortable accessing. In most instances, the names of the same three or four faculty members come up whenever community members talk about making contact or establishing meaningful associations with our colleges. There are, in fact, many identifiable manners in which our various colleges and universities might form meaningful collaborations with community-based organizations.

Authentic community partnerships are those which provide community partners with necessary services and support by making available as many of the college's or university's personnel and resources as possible. Commonly cited opportunities are

giving the community access to library holdings and use of computer laboratories. More progressive and significant partnering should also include the following:

1. Developing position papers, suitable for presentation before legislative bodies.

2. Faculty acting as spokespersons at various public hearings at which agencies are seeking funds to operate their respective programs.

3. Faculty members serving on the board of directors or board of advisors for community organizations.

4. An institution's personnel serving as the "scholar or educator" of record whenever community partners need such a person in order to submit grant proposals and/or applications.

5. Agency personnel with specific expertise giving classroom lectures and other presentations.

6. Community members collaborating with faculty on the development and design of actual course syllabi and outlines.

7. Institution-community collaboration on the writing and submission of joint proposals.

8. Institutions collaborating with partners to help identify and design service-learning activities.

9. Institutions providing actual hands-on help during partners' special events and activities. This help can range from audience-building to the actual physical preparation of environments for agency events and activities.

It is painfully true that most community organizations -- including their leaders and the persons they serve -- have little contact with members of the "ivory tower." Separation of the community and the institution is a very real situation. Community gatherings and meetings have dismal representation from the academy. With notable exceptions, community agencies and residents conclude that college and university teachers and administrators prefer not to be at community functions. With only a few easily numbered exceptions, most of the academy's members simply do not show up.

Notwithstanding the considerable professional responsibilities of professors, being visible within the community is fundamental to any ability to speak to community needs and visions. Woody Allen, a writer producer and director, has been quoted as saying that eighty percent of life is just showing up. This statement provides useful instruction for identifying community needs when placed in the context of community partnerships.

Authentic partnerships require a commitment on the part of college personnel to become engaged in the issues and concerns of citizens and special groups.

In the pursuit of authentic partnerships, it is not unreasonable for colleges to assign faculty persons to specific agencies. Such assignments would provide these faculty members with the necessary insight and visibility to voice the college's interest in helping the community identity and address its various needs. It should be noted that help in identifying community needs by persons not viewed as "community or grassroots" themselves is seldom embraced and, oftentimes, ignored. When the college is not visible in the community, residents tend to view the institution as being out of touch and, therefore, not qualified to identify community needs.

At first glance, the recommendation to assign faculty to organizations might appear to be too deliberate or too structured. However, the approach provides much needed leadership and direction for faculty who, according to faculty load forms as well as criteria for merit increases and promotion, are expected to be involved in community service. Through such formalization, the community and campus connection is administratively sanctioned, structurally supported, and fundamentally strengthened.

Identification of needs is a problematic matter. Residents who should identify community needs are often the most difficult to enlist in the process. The people we most want to hear from are often not present in the audience when community meetings are held. As such, institutions can help community partners design and develop more innovative and creative approaches to reach residents and engage them in the process of determining needs.

Nontraditional methods for assessing community needs might include any of the following:

1. Using the institution's student newspaper or its alumni publications to print copies of surveys.

2. Setting up booths and tables at local malls to encourage community residents who are shopping to complete questionnaires.

3. Designing and sponsoring a "Needs Assessment Fair."

4. Soliciting the help of radio personalities as well as television personalities. These people are in the unique position of being able to reach thousands of people.

5. Designing telephone call-ins to determine the needs of various communities.

Logically, the assessment of needs is a prelude to the community developing and implementing strategic plans to address identified needs. As such, most of the

recommendations and suggestions included under needs assessment are appropriate in any discussion concerning planning. Additional recommendations include:

1. Institutions can provide community partners with places to hold meetings, discussions, workshops.

2. Institutions can provide the community with access to their computer laboratories.

3. Students can be engaged as junior researchers for community-based agencies.

4. Faculty and/or staff might serve as consultants and advisors to the community.

5. Students can help organizations implement their respective action plans.

In conclusion, building authentic community partnerships is among the most challenging goals for institutions engaging in service-learning programs. Efforts to enlist organizations will meet rapid and excited responses. However, colleges' acceptance of community organizations as partners must entail on-going communications and interactions. Authentic partnerships require active communications between institutions and the community. Authentic partnerships require a genuine belief that partners truly have something of value to offer the institution's student body as well as its staff. Partners need to be valued as "community educators" with degrees that have been earned throughout their lives and hands-on experiences. In addition, authentic partnerships require that institutions be thoughtful and deliberate in their efforts to include community partners at the beginning of the process rather than later in the process. Authentic partnerships may well mean an institutional commitment in terms of granting time for faculty to pursue and develop authentic relationships and/or financial incentives for faculty to become involved.

Authentic community partnerships are also tied to the number of community partners participating in the program. Program directors must be realistic as they determine the number of community partners that can logistically be served by the service-learning staff. Efforts at achieving authenticity are often hampered by an unmanageable group of community partners and insufficient staff to significantly engage each of them in the overall process.

Finally, the goal of building authentic community partnerships is one which has at its root the belief that the lives of people and the lifeblood of communities are enriched because of the institution and agency's joint efforts in meaningful partnerships. In the end, it will be the individual and collective contributions as well as the creativity and the sacrifice of all involved which will ensure that no difference can be found between the word and thing. For, indeed, they are one.

Summary and Conclusions

BEST COPY AVAILABLE

Summary and Conclusions

Historically black colleges and universities (HBCUs), which represent a national treasure to American higher education, have made significant contributions to the national service movement in America. These institutions have a strong commitment and a rich tradition of involvement in community service and service-learning. However, HBCUs' embracement of the concept of community service since their inception has not been fully recognized and appreciated. There is a pervasive perception and distorted image of the community service movement that is mainly white and middle class. But the commitment to service is alive and well in communities of color. The achievements of HBCUs in the area of community service clearly demonstrate that the movement crosses the lines of racial and ethnic divisions.

HBCUs know their communities better than anyone else. They recognize that it is crucial to establish and maintain a fundamental linkage between the institutions and their communities, particularly if empowerment and change are going to occur. These colleges and universities realize that they must play a central role in addressing the educational, social and economic issues facing the African-American community.

HBCUs support the President of the United States' national service initiative, which is to make service-learning an integral part of the education and life experiences of college students. They also view national service as a vehicle for the formation of citizens -- citizens who pursue and participate actively in the affairs of the community. For years, these institutions have been concerned about citizenship in a democracy and the training of youngsters to be good citizens. As America faces enormous social problems and public resources are constrained, youth represent an important asset that must be utilized in communities. Service-learning initiatives provide the resources to address community issues.

In the preceding chapters of this publication, "*Service-Learning: Listening to Different Voices*," several distinguished educators shared their perspectives on service-learning and offered insightful suggestions for advancing the movement. Three fundamental and interrelated areas of service-learning were addressed in their discussions, specifically, curriculum restructuring, student participation, and community partnerships. Each author presents many creative notions for strengthening the concept of service-learning in our colleges and universities. These perspectives serve as a basis for ongoing dialogues about service-learning as well as actions for institutions to consider as they develop or enhance programs. The common theme throughout the publication is that service-learning requires significant transformations -- transformations in terms of traditional structures, learning processes, people, and relationships.

Many institutions commit to community service in their mission statements, however, these aspirations are not necessarily reflected in the academic curriculum. Colleges and universities must institutionalize the concept of service-learning by fully integrating it into the curriculum. The content of course work and teaching methods require modifications. The learning process must extend beyond the boundaries of campuses. Community service needs to be connected with classroom instruction and learning, and academic settings should serve as places to define, discuss, and reflect on service-learning. Faculty must advocate student involvement in community service and empower students to share responsibility for the learning process.

Student participation is at the core of service-learning. Through community service experiences, we are attempting to foster the development of our students. Students must become active -- instead of passive -- learners by getting involved in community efforts and learning from these experiences. Higher education cannot be viewed solely as a means for obtaining a degree and securing a job. The educational process must also be considered an opportunity for personal development. Service-learning requires students to become active citizens by leaving the campus setting and acting as a resource to the community. As educators, it is our responsibility to provide the foundation for students to assume new roles in their learning processes. We can only achieve this goal by linking community service with academic endeavors and students' interests, and providing methods for students to reflect on, and thus learn from, these experiences.

Colleges and universities may speak to the issue of service and allude to so-called partnerships with the community, but we must question if these partnerships are, in fact, authentic. An institutional transformation must take place in which authentic partnerships are formed with the community. Developing effective service-learning programs requires institutions to collaborate with their communities to assess and determine how to meet needs as well as to evaluate service efforts. It is essential that communities provide input throughout the service-learning process. Colleges and universities offer much expertise, but that of the community partners must also be acknowledged and valued. Authentic partnerships require institutions and communities to bridge the gap between their respective environments.

Service-learning programs provide significant opportunities for all involved. These programs offer unlimited potential for colleges and universities to bring their mission statements to life, for students to enhance their learning processes, and for communities to benefit from the services provided. Institutions possess the capabilities and resources to develop and maintain effective service-learning programs, however, some may be lacking in experience and/or program knowledge. Educators are encouraged to review and discuss the perspectives, examples, and recommendations set forth in this publication as well as to learn from their own program experiences and other institutions.

FORD/UNCF

Community Service Partnership Project

The College Fund/UNCF

[illegible] Willow Oaks Corporate Drive

Fairfax, Virginia 22031

BEST COPY AVAILABLE